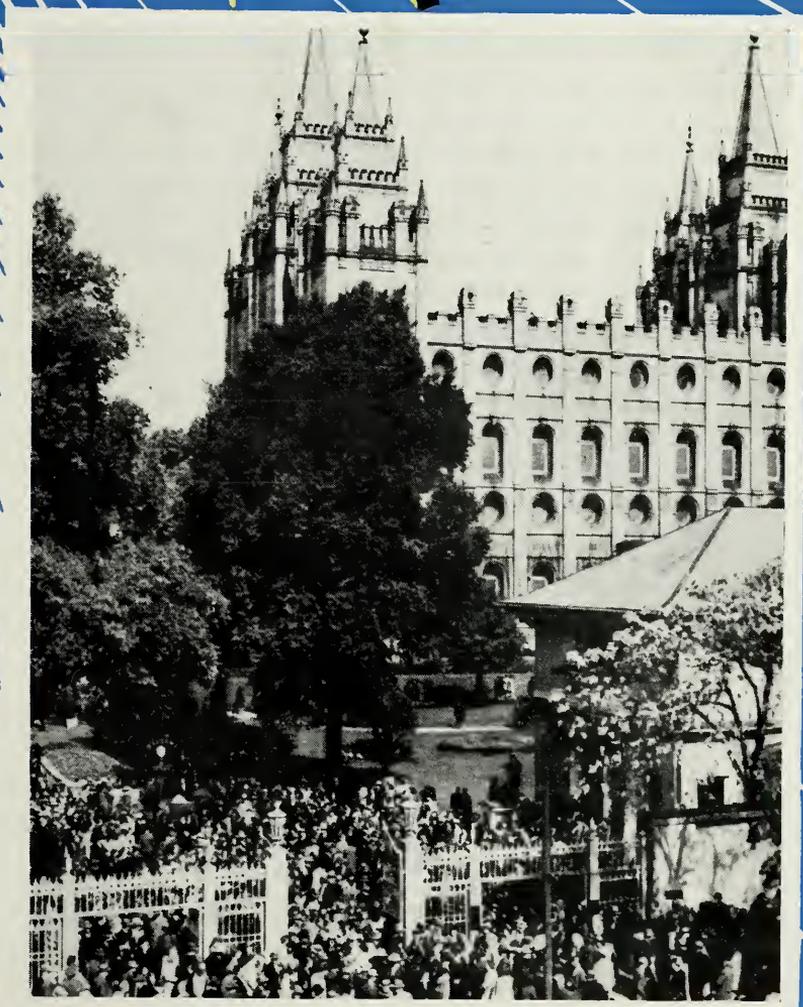


MILLENNIAL STAR

THE 'MORMON' VIEWPOINT



Vol. 111, No. 4 — April, 1949

ABOUT THE COVER

CONFERENCE TIME! Early this month thousands of Latter-day Saints will gather to the historic Tabernacle for the 119th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Pictured on the cover is a scene of Temple Square at conference time just at the close of the Sunday morning session. Crowds flooding their way through the great iron gates will return after lunch for the afternoon meeting. Undoubtedly many of them will not have the good fortune of being seated within the Tabernacle for more than one session during the day, for the near-by Assembly Hall will also be packed with conference goers who cannot all be accommodated in the Tabernacle, viewing the proceedings by television. Even then many who did not arrive in time to find a seat in either of the halls may find a place somewhere on the grounds where they can listen to the conference message broadcast over a public address system.

In courtesy to the thousands of visitors from out-of-town, most Salt Lake residents will take advantage of the inspirational meetings by way of wireless or television in their own homes.

Wherever the listeners may be—Tabernacle, Assembly Hall, Temple Grounds, or in the home—the message and spirit of conference time will permeate their hearts with a soul-uplifting thankfulness and a renewed determination to go forward in the work of the Lord.

THE LATTER -DAY SAINTS'

MILLENNIAL STAR

109th Year

APRIL, 1949

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“AND HE WILL TEACH US OF HIS WAYS”

EDITOR'S NOTE: This is the first of two articles about the Church's great educational institution, Brigham Young University, to be presented in the "Millennial Star." Dr. Harold Glen Clark, who has prepared the article appearing in this issue, is Director of the B.Y.U. Extension Division.

By Dr. Harold Glen Clark

“**O**UR Father in Heaven, we thank Thee for the opportunity given us by our parents and the Church to learn in this University where the best in scholarly learning is taught by teachers who have faith in God. Help us to make the most of our time, help us to be humble and . . .”

As I listened to these opening words of the prayer in the Monday morning orientation assembly for 2,000 new students about to enter Brigham Young University on September 22nd, 1948, they seemed most unusual to me. Unusual because such a prayer is not heard in such assemblies in the colleges of America, and because I had lived away from the B.Y.U. for ten years working in the government and attending eastern universities. I had forgotten how warm, friendly and stimulating this school could be. I should have remembered, however, that the founder, President Brigham Young, had in 1875 insisted that this school should be administered in a prayerful spirit. The school, to quote his own words, was to be a place where, "Nothing, not even the multiplication tables, should be taught without the Spirit of the Lord."

Of course, in a school now grown to a student body of 5,000 and with approximately 200 teachers, there would be a percentage who fail to learn or teach in accordance with the founder's wishes, but among the 2,000 new students that morning, there were very few who failed to catch the spirit of

the university they had chosen to attend—very few but knew that it was the chief educational institution of The Church of Jesus Christ of Latter-day Saints, organized and supported by the Church, with plenty of opportunities ahead for students of purpose and will.

As I watched them at the close of the orientation assembly that morning, it seemed to me that here was a unique group. They had come literally from all parts of the earth. Canadians greeted fellow students from England. They came from Texas, Maine, California, Idaho, and from all other states of the Union—wherever Mormon areas of culture may be found. Later, I saw a Hawaiian father asking his daughter in their native tongue what to say as they stood at the Registrar's window arranging for her admission. There are already over fifty Hawaiian students on the campus, several students from Persia, a few from Old Mexico. Far-off South Africa is represented too, and to top it off, approximately 200 returned missionaries, many of whom speak foreign languages, bring a rich and varied culture and experience to the campus. Here, in embryo at least, is a small United Nations, a meetingplace of men and women of good will, a great laboratory for fellowship and world understanding.

As I saw them laughing, pushing, and greeting each other, coming from the instruction meeting which had opened with a sincere petition for divine guidance, I said to myself, "This institution is as big and as broad as the Church in this dispensation, and as the Church continues to grow, so will Brigham Young University grow. More and more it will attract young



Dr. Harold Glen Clark

men and women from every corner of the earth who desire education and learning in accordance with Church standards. And these men and women will leave the campus to become students and leaders in all parts of the world—students, because of their training in the basic arts and sciences, and leaders, because of their testimony of the gospel.”

To make a university a great institution of learning, however, there must be a great faculty. What of the faculty at B.Y.U? Let's look them over as they come from the orientation meeting. Here comes one now—he happens to be a dean of one of the colleges,—smiling and waving his hands as he talks with a student. Perhaps he is typical of the other 200 faculty members. His name? Dean Thomas L. Martin of the College of Applied Science. Fifty years ago, he was a pit-boy in one of the mining districts of England. Today, he is a great teacher, a tireless worker for the Church, and president or officer in many of the soils and bacteriological societies of Western America. He has a reputa-

tion for placing the graduates of his college in key positions. Several high-ranking graduate schools in the United States readily accept his recommendations. Many of Dr. Martin's students and the students of other deans hold positions of high rank in industry, educational institutions, and in government. Over seventy-six students have gone East from the Brigham Young University on fellowships to take their Ph.D.'s in soils. In an interview recently, Dr. Martin said, "There is such an opportunity here for the scientifically-minded. The 'good life' needs both the scientific and the spiritual approach. I love the soil, and the young men who want to master it, and serve it."

Is it not these great teacher-student contacts we remember most when we leave the University? For example, a grey-haired alumnus of the vintage of 1890 came into my office the other day. What was it he remembered most over the fifty years since his graduation? It was the Karl G. Maeser stories and sayings! He could even quote some of the classic remarks of his former teacher, such as, "There is a Mount Sinai for every child of God if he only knows how to climb it," "No man shall be more exacting of me or of my conduct than I am myself."

So, present-day students will remember that part of their college life most which came from the hearts and souls of Dean Martin, Dean Carl F. Eyring, and other deans and other members of the B.Y.U. faculty. In addition to their professional achievements, many of these men have had wide experience in church service. For instance, Dean Eyring is not only a scientist and national authority in the field of acoustics, but has served as president of a mission and is now a member of the General Board of the Sunday School. Many have been or are now stake presidents, bishops, and workers in the auxiliaries of the Church, thus combining the scientific and the spiritual approach.

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Church Grows in Europe

By William Flint Dickson
European Mission Secretary

On February 4th, 1946, the wheels of a huge trans-atlantic plane touched the runway at Hurn Airport near London, England. One of the first passengers to set foot upon the ground was Elder Ezra Taft Benson, an apostle of the Church of Jesus Christ of Latter-day Saints, who was given the important task of re-opening the missions of the Church in Europe. Soon missionaries came one from a family, two from villages and scores from cities and states in answer to the call of the Church. By the end of 1947 there were 852 full-time missionaries labouring in the various missions of Europe. Britain, to be sure, had the largest number of missionaries; yet, there were several missions with over one hundred. At the end of 1948 there were 214 missionaries labouring in Great Britain, 162 in Denmark, 131 in Holland, 115 in France, 114 in Sweden, 77 in Norway, 75 in South Africa, 56 in East Germany, 36 in Czechoslovakia, 31 in Finland, 24 in West Germany, 23 in Swiss-Austrian, and four in the Palestine-Syrian. All totalled there were 1,062 full-time missionaries by the end of 1948. This was an increase of 210 over the previous year. This represents over one-fifth of the total number of missionaries in all the missions of the Church. Due to restrictions preventing missionaries from the United States to enter into missionary work in Germany, all the missionary work there has been carried on by German members who were called to serve on regular term missions. In many other missions members worthy and willing accepted calls to serve as full-time missionaries, but in the main most missionaries to these other missions were from the United States.

With such a force of devoted, humble, and intelligent missionaries one would naturally expect to see good growth and development in the Church. The missionaries have not failed. Their work has been steady and sure. It has reaped a rich harvest in size

and quality and left many seeds on fertile ground for future harvesting. Their work has upheld and in many cases surpassed its past record. Thousands upon thousands of tracts have been passed into the hands of friends and investigators. In 1947 over 6,000 copies of the Book of Mormon were distributed, but this was merely a good start. During the next twelve months this figure was more than doubled. This is not as outstanding as it could be for in many missions the Book of Mormon has been out of print and the missionaries have had to be content merely to tell about the marvellous story of the Book of Mormon rather than sell or loan out copies to be read and studied. It is estimated that over 15,000 copies of the Book of Mormon would have been distributed had it been available in all missions.

In glancing over the thirteen missions which come under the European Mission, it is worth pointing out the membership in each mission. The largest is the East-German Mission with 7,548 members. Next is the West-German Mission with 6,817 and the British Mission is third with 5,609 members. Holland has 3,127; Swiss-Austrian 1,827; Denmark 1,814; South Africa 1,654; Sweden 1,631; Norway 1,514; French 786; Finland 180; Czechoslovakia 145; and the Palestine-Syrian Mission 70. All totalled there were 32,722 Latter-day Saints in the European Mission at the end of 1948.

The number of converts for the twelve months ending December, 1947, totalled 1,899 for the European Mission. One year later—December 31st, 1948—the number of converts baptised over the twelve month period totalled 2,580. This represents an increase of 681 over the previous year. Although figures

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URIM AND THUMMIM

By Alma Sonne



Alma Sonne

European Mission President and
Assistant to the Council of the
Twelve

THE Urim and Thummim have always been associated with the coming forth of the Book of Mormon. Many questions concerning these sacred instruments are presented to the missionaries in the field. It is known that they were aids to the Prophet Joseph Smith in his work of translation and in receiving revelations from God. It was not until the Prophet announced his possession of them, however, that their real purpose and use became generally known. While their spiritual significance and the manner in which they functioned have not been fully explained, it can be truthfully said that the claims made for them by Joseph Smith, the Prophet, were neither unscriptural, illogical nor without precedent. The Prophets of the past who acted as oracles of God had access to them and were divinely prompted and directed by them in

their prophetic callings.

When Israel was face to face with one of her great crises, Saul, the King of Israel, had tried every legitimate means to obtain divine knowledge and guidance: "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets." (I Sam. 28: 6) The Urim and Thummim, ordinarily consulted by the prophets, would yield no information to Saul because he had departed from the Lord. He had lost divine guidance through disobedience. It is important to know, however, that at this stage in the history of Israel one of the mediums through which God communicated His mind and will was the Urim and Thummim.

From the tribe of Levi were chosen the priests upon whom sacred, religious responsibilities rested. It is interesting to observe that Moses in blessing this tribe said, "Let thy Urim and Thummim be with thy holy one." (I Sam. 28: 5) Again, when Moses put the breastplate upon Aaron, the Levite Priest, he used the following significant words, "put in the breastplate the Urim and Thummim." (Leviticus 8: 8) In the instructions of the Lord to Aaron through the Prophet Moses we read, "And thou shalt put in the breastplate of judgment the Urim and Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the Children of Israel upon his head before the Lord continually." (Exodus 28: 30) The last reference in the Old Testament to these holy symbols is found in the account of Israel's return from their Babylonian captivity, "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim." (Nehemiah 7: 65) The above references clearly indicate that

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From St. Albans to St. George

EDITOR'S NOTE: This short glimpse of Utah through the eyes of a newly-arrived Englishman has been written by John W. Smith, formerly of St. Albans, Herts., who with his wife and two young daughters emigrated to St. George, Utah, last November.

By John Smith

"DEN I wish I was in Dixie . . . away down south in Dixie" . . . As we sang that song in the St. Albans M.I.A. Minstrel Show we thought to ourselves: "Well, even if the summers are too hot in Utah's Dixie, we shall at least enjoy the warmth in winter," and we planned the date of our emigration for winter-time accordingly. But even the best laid plans . . . and we had cause to remember Elder Haskins' warning that in America "everything is on a big scale; when it gets hot, it gets hot big; when it is cold, it is cold big." For this has been the worst winter on record for all Utah, Dixie included. Our only consolation is that in St. George the snow soon thaws, and that while we shiver in 20 degrees of frost, other parts like Salt Lake City experience over 50 degrees of frost!

Do not think it is only English people who are continually talking of the weather; it is just as much a staple topic of conversation here in America.

Our very first impressions of the United States were varied in the extreme. First came the thrill of steaming into New York harbour; then the unfortunate delay and temporary abandonment of our heavy baggage on account of the dock strike; then the night in New York with a room in a skyscraper hotel and a walk down Broadway by night, which was far more exciting for the children than the firework display they had missed owing to our departure from England on November 5th. The next day we set out on the long train journey to the West, a journey which showed us some of the vastness of America, with more extremes—from the dirty, smoky backstreets of Chicago to the snow-capped

mountains whose breath-taking beauty met our gaze as we passed into Utah early Sunday morning.

Salt Lake City far exceeded what we had imagined in its size, its myriad glittering lights, and its friendly welcome; and as we toured its main streets there seemed to be faces from old England to greet us at every turn. A little disappointment? Perhaps—at the dark stains which the city smoke had painted on the Temple, and at the realisation that the people in this great city were by no means all Latter-day Saints. Then, too, our joy at attending meetings in the fine, big chapels and recreation halls here has been tempered by the slight inconveniences which are caused by the chapel housing problem, for many of the buildings are used by two wards. Count your blessings, you British Mission Saints, if you have a chapel to yourselves, however small, for here one building has to cater for at least six meetings on Sunday, three for each ward, and similarly throughout the week, and one ward has to hustle out to make room for the other.

"Zion is growing" indeed! Viewing the city from the elevation of the "This is the Place" monument and remembering how small was its beginning, it really is amazing how great has been the development in the past century, and one can more fully appreciate the vision of our great Church leaders. There are still traces of the old "wild west" of pioneer days, however, particularly in the smaller towns, where roads and sidewalks may still be somewhat primitive—dusty in the summer and muddy in winter—and where both men and women go hunting wild life of all kinds.

Of course the Temples are outstanding among the first impressions of newcomers to the West. The Salt Lake

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MESSAGE from the MISSION PRESIDENCY



WITH the approach of Easter, our thoughts go out in gratitude to our Heavenly Father for the knowledge that we have concerning the divine mission of our Lord and Saviour, Jesus Christ.

It is an acknowledged fact that the Church of Jesus Christ of Latter-day Saints does not have the pomp and ceremonial show that is evidenced in some churches at this hallowed season, but it does have a keen appreciation for the magnitude of the mission of the Saviour of the world.

The Christ did not begin His mission in Bethlehem nor did He finish it on the cross. We affirm that in a pre-existent state He dwelt with His Father and there, in love and unselfish service, He offered Himself as a sacrifice for the sins of the world. In the consummation of that work He was sent to earth to introduce the Gospel plan and to conquer death. Completing His earthly mission, He went to the world of spirits to open the Gospel door, thus giving to all of God's children, both the living and the dead, the opportunity of eternal salvation.

On the morning of the third day the Saviour's spirit re-entered His body and He came forth from the tomb, a resurrected personage, the first fruits of them that slept. During the next

forty days, with that immortalised body, He made numerous appearances to His apostles and friends, all duly attested.

Early in His mortal ministry, the Lord had made it known that He had other sheep which were not of the fold of Jerusalem. These also He must visit, that there might be one fold and one Shepherd. To this remnant of the House of Israel, living on the western continent, He now directed His attention. To them He revealed Himself, gave the Gospel plan and established His Church. How complete and significant was His service to mankind!

Not only on Easter Sabbath but on each Sunday should Latter-day Saints partake of the sacrament emblems with full appreciation for the mission and atoning sacrifice of the Redeemer. The sacred covenants made with Him in baptism are renewed, and in that way we do truly honour our Lord.

The Easter message, therefore, is one of the empty tomb—of the new life, higher and more purposeful. Science has brought affirmative testimony. But for greater proof than this is the actual rising of One from the grave. He has solved the mystery and won the victory. The message of that victory is, "I am He who was alive, I am He who was dead, behold, I am alive for evermore."

Temporal and Spiritual Welfare

by Roscoe W. Eardley

Member of the
General Church Welfare Committee

EDITOR'S NOTE: In two previous issues of the *Star* Roscoe W. Eardley, member of the General Church Welfare Committee, has discussed the development of the present Welfare Plan during the thirteen years of its existence and the manner in which thousands have been materially assisted through following these carefully laid objectives: (1) To place in gainful employment those who are able to work and thus enable them to sustain themselves; (2) To provide employment within the Welfare Programme for those who cannot be placed in private industry or made self employers; (3) To acquire the means with which to supply those who work in the Programme and the incapacitated needy with food, clothing, shelter, and other necessities; (4) To supply the needy who will accept the Programme and work in it according to their abilities and skills with the means of living according to their circumstances and needs.

The *Star* here presents, as a concluding article to the series, a brief survey of the production end of the Welfare Plan.

THE means and substance to carry on the Welfare Plan are acquired in two principal ways, first, from Fast Offerings, and second, from Welfare production projects.

It has been customary for Latter-day Saints, since shortly after the Church was organized in 1830, to abstain from two meals a month on a regularly designated Fast Day, and contribute the value of the two meals, thus saved, to the Bishop to be used for the benefit of the poor. In 1947 (1948 statistics

are not yet available) 221,307 members of the Church contributed Fast Offerings for the benefit of the needy. The December, 1947, Fast Offerings which amounted to £55,500 were earmarked for the distressed peoples of Europe and were sent to relief agencies who were rendering worthy and efficient service in Europe. In the stakes of Zion most of the cash needs of the poor are met from Fast Offerings.

Welfare production projects have been established to supplement the Fast Offerings.

A member of the First Presidency, speaking in the historic Tabernacle, in Salt Lake City, February 2nd, 1941, to a group of 6,000 Welfare workers said:

"I feel very keenly that in every ward and stake we ought to encourage some project that will bring the Priesthood shoulder to shoulder in a common cause with manual work. It is necessary that we have money and it is necessary that money shall be supplied, but one of the fundamental principles behind all this is a common understanding and a deepened brotherhood which you cannot get by the mere donations of money. If we work shoulder to shoulder with our brother we shall find he is a pretty fine fellow. Here (on Welfare Projects) you meet your brother on absolutely equal grounds in a common enterprise of service to the Lord."

Thousands of Latter-day Saints who do not need temporal assistance have laboured, shoulder to shoulder, on the more than 1,500 Welfare Projects which have been established to supply the things which the Bishops need to provide for the needy. These projects are located in all parts of the Church, on



By Roscoe W. Eardley

a total of approximately 20,000 acres of land, together with buildings, equipment, livestock, and improvements. Included in the projects are fifty-six canning centres, five grain elevators, a flour mill, a coal mine, and a milk processing plant. In addition to these, the Welfare Plan operates 110 Bishops' Storehouses which have a combined floor area of 458,713 square feet. This is twelve times the area covered by the great Tabernacle, and larger than the area of Temple Square in Salt Lake City.

These projects are unique among the institutions of men. They have been acquired and built in a spirit of love for the benefit of the poor, the needy, and the unfortunate. Greed, selfishness, self-agrandisement, and personal profit do not enter into their operation. Men and women of all classes work on them, shoulder to shoulder. When one visits the projects, he may see the labourer, the craftsman, the banker, the lawyer, and the business man working side by side, but he cannot distinguish one from the other.

Each year the General Church Welfare Committee, with the approval of the First Presidency of the Church, determines what supplies will be needed during the following year and assigns each stake its fair and equitable share to produce. As an example of such sacrifice and hard work, the Y Stake was assigned to produce eggs, milk, chickens, pork, rabbits, and row crops.

A meeting of the Stake Welfare Committee was held. It was decided to buy a farm where these commodities could be produced, and where labour could be supplied by the members of the stake, including those who were being assisted by their Bishops.

A 604 acre farm was found that could be purchased with a down payment of £1,250. The members of the stake contributed this as a special Welfare contribution. There were great opportunities to build the farm up, to renovate the two six-room dwellings that were located on it, to build sheds for the equipment that would be used, to improve the chicken coops and pig styes.

A committee of practical and experienced men were appointed to direct the operations. This committee made a blue print of the farm and apportioned small acreages which could be operated by the members of the wards and the stake. This blueprint plan also provided for the rotation of crops from year to year, the levelling of certain portions of the land, the installation of a better water and irrigation system. It was hoped that from the production of the farm the stake could largely fulfil its annual budget assignment and that there would be produce left that could be disposed of to meet the annual payments. However, provision was made in advance, that if there were not sufficient funds for this purpose, the members of the stake would make further contributions to meet the annual payments.

Only one key man is engaged to supervise the farm work at all times. The labour to operate it is supplied

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BRITISH MISSIONARIES COMPLETE 5,000 MILE BASKETBALL TOUR

By Hugh S. West

THE Latter-day Saint basketball team composed of ten British missionaries has successfully completed a trip unique in European missionary activities. The missionary aggregation has travelled over five thousand miles through France and Czechoslovakia playing basketball, distributing tracts, holding special investigator meetings, and in other ways declaring the restoration of the Gospel of Jesus Christ.

The success of the tour can be measured in part by the thousands of people contacted. In forty days of travel the missionaries played before twenty-five thousand people, met with three thousand investigators in special meetings, contacted many others through personal conversations and receptions, and reached tens of thousands through very favourable newspaper articles which often described missionary work in conjunction with the basketball activities.

The record of twenty-three games won and one defeat against some of the finest teams in Europe is indeed enviable. Particularly is this so considering the strenuous schedule of four to five games a week with several hours travel on the train between games.

As we reported in the March issue

of the "Star," the team successfully completed five games in France before going on to Czechoslovakia. Here thirty days of travel were scheduled, and the journey took the missionaries into all three sections of the country:



President Alma Sonne (right) and President Selvoy J. Boyer (left) are pictured with basketball team, displaying trophies won on the Continent

Bohemia, Moravia, and Slovakia. A total of nineteen games were played in seventeen cities.

There can be few people in Czechoslovakia who did not come in contact with the name "Latter-day Saints" through that month. In each town

billboard advertisements announced the games, and in many cases handbills announced the events further. Particularly of value to the missionary activities were the very generous newspaper articles which often described the missionary work. In most of the national newspapers there were day-to-day accounts of the games and movements of the "Latter-day Saint" team. Action pictures of the games were printed in many of the sport sections.

The Czech people have a deep love for England and America, for it was from these countries that their first president, Thomas Masaryk, studied and fashioned the democratic government that they adopted between the two great wars. It was this love that acted as a major incentive to the people to attend the basketball games. In many cases a great portion of the spectators had never witnessed a basketball game before.

At each game tracts were passed out by the members of the team. The eagerness of the people to obtain this literature was something quite new to general tracting experiences. Distributing literature gave all of those present an opportunity to read something about the missionaries and their message.

The attendance at the games in Czechoslovakia ranged from five hundred to three thousand. The warm reception given the missionary team by these people will long be remembered. The ovations were long and heartfelt. It was a fine opportunity to explain something of the work in which these ten elders were engaged, for there were many friends and ready listeners present.

One of the highlights of the trip was the presentation of an initialled Book of Mormon to the President of the Czechoslovak Republic, Klement Gottwald. Because the President was out of town when the team was in Prague, the presentation was made to his personal secretary who was pleased to talk to the missionaries and expressed the regret of President Gottwald that

he was unable to meet personally the missionary-athletes. Many other dignitaries were contacted during the trip. Five mayors of large cities held special receptions for the team, and in several towns the mayors gave welcoming speeches at the introduction ceremonies preliminary to the games.

All of the games in Czechoslovakia were organized and sponsored by the Sokol Organisation. This organisation is the largest non-religious athletic and cultural club in the world. Although primarily found in Czechoslovakia, it has many followers in all of the Slav countries as well as elsewhere. It was a Czech by the name of Miroslav Tyrš who founded the organisation in 1862. Today every town in this country has a Sokol club, and it is this organisation that has most actively championed basketball. Although organized along a nationalistic line, many of the principles found in its purpose for existence are those taught by the restored Gospel. Their slogan is founded on brotherhood and "to preserve the nation in the full vigour of its powers, in bodily, spiritual and moral health, so that it may prove resistant to all disease and infection, not allowing of any lowering of standards or retrogression—that worst of all crimes to be committed against a nation."

Twelve special meetings with an average attendance of two hundred and fifty were conducted during the trip. Difficulty in gaining permission from local authorities to conduct meetings restricted the number that were held. The meetings consisted of a film lecture, talks by team members with the aid of an interpreter on subjects such as health, social, and educational standards in the Church, and choral numbers by the team. The local Czech missionaries took complete charge of organising and conducting the meetings.

The benefit of this tour to the Czech Mission was aptly expressed by President Toronto, who stated that it not only helped to break down prejudice and create confidence among the Czech

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Our European Missions— HOLLAND

By Elder Paul D. Levie

THE birth of the Netherlands Mission took place with the arrival in Rotterdam August 5th, 1861, of Elders Schettler and Van der Woude. Although Elder Orson Hyde, while on his way to Palestine, had stopped in Rotterdam twenty years earlier long enough to publish a pamphlet announcing the restoration of the Gospel, no missionaries actually laboured in Holland with the intent of raising up organised branches until 1861.

Amsterdam rightfully claims the honour of having the first branch in the mission, dating back to 1862. Both Amsterdam and Rotterdam have at times had two flourishing branches. In 1886 the first Sunday School in the mission was organised by J. W. F. Volker, who also did much translation work, among which was the first Dutch translation of the Book of Mormon, appearing in 1890. The Doctrine and Covenants was published later in 1908 and the Pearl of Great Price in 1911. The "Ster," official publication of the Netherlands Mission, made its first appearance in June, 1896. Through the years it has been published regularly with the exception of about five years during the recent war. During that time an M.I.A. publication was printed intermittently giving the highlights of mission happenings.

From three baptised in 1861 the total number grew to almost 8,000 by 1936. During the following nine years, five of which Holland was occupied by the Germans, there were approximately 500 baptisms performed. Since the return of missionaries in the beginning of 1946 there have been 734 baptisms, 190 in 1946, 296 in 1947, and 248 in 1948. Thus the total number of people baptised in Holland is well over the 9,000 mark.

During the same period of time approximately 3,900 Saints have emigrated to the United States. In 1948

alone there were 210 Saint who left their homeland to make their new homes in Zion.

In days gone by discrimination and persecution often followed the "Mormon" missionaries. In 1878 the windows of a hired hall in Amsterdam were broken by a mob, who then proceeded to demolish the benches as well. As a result the hall had to be abandoned as a meeting place. In 1884 Elder Aaldert J. Smeding was driven from the town of Ommen with hay forks. In 1896, after baptising a formerly staunch Roman Catholic family in Luik, Belgium, Elder John Ripplinger was threatened by a mob of 400 to 500 men and saved only by timely intervention of the police. Unfriendly literature was plentiful in those days and favourable literature scarce. Fortunately this attitude has now disappeared.

When American missionaries were withdrawn in 1939 there were sixteen organised branches operating in the mission. During the war period the mission was headed by Jacob Schipaanboord, a local member of the Church. In 1946 when President Zappéy arrived, all sixteen branches were still intact. Progress in the three years since that time has been most gratifying, and the results obtained were only made possible by hard work and the help of the Lord. With the opening of Maasluis there are now forty-one flourishing branches in Holland and Belgium.

The last year of war and occupation by the Germans was the most difficult year in history for the Church and members in Holland. Suffering due to cold and hunger was far-reaching.

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RED LETTER NOTES

from the experiences of our missionaries

A SUCCESS STORY

—by Elder William A. Earnshaw,
Castleford Branch President

The Castleford Branch Primary Mother, Ellen Schofield, was concerned with the attendance of her group. Since the opening of the branch six months ago she had travelled three miles each Thursday evening to teach only a handful of children. As cold weather approached and many of the small ones were ill, the number decreased. Finally one night no one came. Something had to be done.

After much thought and prayer she consulted Elder Francis Bitton, then branch president, and decided to move the Primary to her home for the cold winter months.

Next came plans for a new programme of activities liberally sprinkled with parties. Both Christmas and New Year's Day furnished excuses to hold them. Gift parcels from America supplied hard-to-get items which made the festivities more enjoyable. Plenty of good food and lively games were the order of the day.

For regular meetings special attractions were also planned. At the last meeting in January Elder Jerry D. Wells showed a coloured, slide film-strip of Utah, "In the Tops of the Mountains." More interest was displayed when the children learned that Elder Wells had once been a "cowboy." By then the attendance was on the upswing, and eighteen neighbourhood youngsters eagerly questioned him

concerning six guns, big hats, Indians, and bucking horses.

To let more people know about Primary, Sister Schofield drop-tracted the area round her home. The results were overwhelming. Forty-one crowded into her house the week after the film. One week later there were forty-two, with nine standing outside unable to squeeze past the door. The week following a grand total of sixty-five turned up, some of whom had to be turned away for lack of accommodation. Now not only do the children show up on Primary night but also during the week. Their friends ask if they can join "the club."

Of all the Primary children now attending only one, five-year-old Isobel Arundel, is on the Church records. What an excellent opportunity for spreading the Gospel!

What are the reasons for the outstanding success of Castleford Primary? Some of the external ones must surely be the parties, the films, and the neighbourhood tracting. More than that, Sister Schofield and her co-workers know the Lord has blessed them through their diligence, for "the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

MISSIONARIES: Send in your interesting experiences for recording on this page.

The Children's Page



EASTER

The winds are whisp'ring in the leaves,
The birds are singing in the trees,
On ev'ry hand they seem to say,
"Remember this is Easter Day."
Oh, welcome, happy Easter Day.
A message sweet you bring:
Though crucified, Christ lives again,
Our Saviour and our King!

DECORATIVE EASTER EGGS

Try making these decorative Easter Eggs. Use directions outlined last month for removing contents of the egg from the shell. Paint the features



on the egg with water colours. Use yarn for the hair. Plait the yarn for the queue. Cut a paper collar for the little girl. Set them in egg cups and use as decorations this Easter time.

THE PROMISE

It was a mild December morning, the sun shone brightly and the birds hopped about merrily.

"A pretty enough little place, this," said a young sparrow to himself as he looked into the garden. Then he hopped about in search of something to eat. Presently, he came to a little round, brown ball lying at the foot of a tree and gave it a sharp peck.

"Oh, please don't," said the bulb in an imploring tone.

"What are you?" said the sparrow.

"I am called snowdrop," was the answer.

"Well, you're a funny little thing," said the sparrow.

By June Carlisle

"I may not be as ugly as I look," said the bulb.

"Not as ugly as you look? Ha! Ha!" said the sparrow and stood laughing till his feathers shook.

"It is quite true, I assure you," said the snowdrop.

"Then take off that frightful brown cloak and let me see you," said the sparrow.

"I may not," answered the bulb, "I must wait."

"When will you get rid of your old cloak?" he said.

"Oh, in a little while, I don't know exactly when."

"And then what will you look like, may I ask?"

"Oh, I shall be white as the snow."

"White! A little white ball instead of a brown one."

"No, not that, ever so much more fair. But it is no use to ask me, for I cannot say what I shall be like exactly."

"Well," said the sparrow, "you don't know when, and you don't know what, and you believe all that, and you are going to wait here in the cold no one knows how long, until this astonishing change comes to pass."

"I did not say no one knows," answered the snowdrop quietly, "and I am not to wait where you see me. I shall be hidden down in the brown earth for a little while until the time comes, and then you will see me."

The sparrow hopped away in disgust.

Then the snow came and all the earth was white. At last one morning our little friend, the sparrow, came hopping and pecking and chirping just as daintily as ever.

"Dear me!" he said suddenly, "this reminds me of something ages ago. Oh! now I remember, it was here I met the little brown coat who flattered himself there was something grand in store for him."

"Are you sure the brown coat was wrong?" asked a voice, and the sparrow

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Millennial Chorus Sings Before 62,000

MORE than 62,000 football fans of Sheffield, Manchester, and Wolverhampton listened with rapt attention while the Millennial Chorus sang for 25 minutes preliminary to the Hillsborough semi-final football match between Manchester United and Wolverhampton, March 26th. As the strains of "Come, Come Ye Saints," and other favourites were borne throughout the stadium via a public address system, scarcely a sound could be heard from the huge multitude. Although the play of the athletes brought forth rounds of cheering from the spectators during the match, the chorus found an entirely different but no less impressive response; for them the crowd was spellbound before a type of entertainment they had not anticipated.

Through the courtesy of Mr. E. W. Taylor, secretary and manager of the Sheffield Wednesday Football Club, the chorus, accompanied by President Selvoy J. Boyer and District President Newell E. Warr, were brought to the game by special bus from Doncaster where in the morning they had appeared before 2,500 people at the Gaumont Theatre. After the game Mr. Taylor expressed appreciation on behalf of the football club and fans for the excellent performance of the missionaries.

By far the largest group to hear the chorus thus far on its tour, the football enthusiasts represent a vast cross-section of people that might never be reached through ordinary missionary activities. The Gospel preached through beautifully rendered Latter-day Saint hymns was acceptable where a formal sermon was not, and 62,250 more people found the name "Church of Jesus Christ of Latter-day Saints" a symbol of that which is "praiseworthy and of good report."

CHURCH GROWS IN EUROPE

—continued from page 100

are not available at the present time it is believed that this number represents a better than average showing over the pre-war years. In the East-German Mission where an average of just over 50 missionaries were labouring, there were 753 converts baptised. The West-German Mission with an average of about 25 missionaries baptised 731 converts. The British Mission reported 315 baptisms. The Palestine-Syrian Mission where the missionary work has been under the duress of wartime conditions reported three baptisms, the smallest number reported in the European Mission for 1948.

In reviewing such statistics as we have briefly done, we might be able to learn many interesting facts, but the one fact that is most apparent and stands out the most no matter how we consider the figures is this: In the short space of less than three years that such a force of missionaries could be brought forth and accomplish what they have is truly remarkable and shows the great progress that is being made by the Church in Europe. Joseph Smith, the modern prophet, had the inspiration to foretell such works, for clearly in the 133rd Section of the Doctrine and Covenants he writes, "And this gospel shall be preached unto every nation, and kindred, and tongue, and people. And the servants of God shall go forth . . ."

THE CHILDREN'S PAGE

—continued from page 110

saw a delicate white flower bending gracefully upon a slender stem.

"Don't you know my voice? I told you I should some day rise up white and fair."

"Snowdrop! Is it possible?" was all the astonished bird could say.

"Yes, yes, you saw me lie down in hope and trust but I believed the awakening would come and surely, surely, it has, for that is the promise Spring brings."



Editor

CONFERENCE TIME IN BRITAIN

WHILE the Tabernacle in Salt Lake City is filled to overflowing this month with Latter-day Saints assembled from many parts of the world for the 119th Annual Conference, meeting halls throughout Britain will also be thronged with Latter-day Saints enjoying the same glad spirit and the same Gospel message. From March to June each district in turn meets in conference with the mission leaders to ascertain the progress of the Church and to gain spiritual strength for further efforts.

Almost unexcelled as a means for propagating the Gospel, conferences provide opportunity for investigators to gain an insight into the democratic procedures of Church government, in addition to hearing the Gospel preached in power. During the three-month period of conferences this spring hundreds of friends and investigators will receive a lasting, enlightening impression of the workings of the Church of Jesus Christ, which in some will undoubtedly bear fruit in baptism.

Not as a matter of mere form do the authorities prescribe regular conferences but in obedience to express commandments of the Lord. Among the clearest and most direct instructions given by revelation regarding Church procedure are those which pertain to the regular convening of conferences. To eliminate them would be an absolute breach of the Lord's commandments.

Foremost among the activities of Conference is the sustaining of authorities. There every Latter-day Saint has the right to express his approval of those who have been placed in authority over him; or he may, by the raise of the right hand, substantiating his objections in writing, indicate that he cannot fully sustain them. By this practice freedom of expression is retained in Church government by every individual.

Although it is true that where two or three are gathered together in the Saviour's name His Spirit will be there also, the principle of strength in unity is not contradicted. Coming together in numbers far exceeding the usual attendance of single branches brings to all a feeling of security, a sense of progress, a very real source of moral support and encouragement to further "fight the good fight." Even though the members of a small branch know they are not alone in the work, tangible, periodic assurance of this fact, as furnished by conferences, aids in keeping their spirits at the highest ebb.

Among the great blessings of conference are the associations and fellowship with Saints from all parts of the district, made possible



through regular conference gatherings. How many people look forward in eager anticipation to conference time when they may renew acquaintances with friends whom they would not otherwise find it convenient to visit? If one can judge by the hearty hand-clasps, the lively conversation, and the myriad happy smiles that light the faces of old friends as they meet once again, conference day is a time for social commingling as well as for spiritual regeneration.

Invariably the addresses of mission leaders prove the highlight of each district conference. Encompassed as he is by his many duties the mission president finds himself unable to visit each branch even once in every year. There are not enough Sundays in one year to accomplish such a tremendous undertaking, were his obligations such as to permit him to visit a different branch each week of the year. In conferences, however, Saints from all the branches can meet to hear the inspirational words of their leaders. Many of the conferences are fortunate, as well, in having President Alma Sonne of the European Mission present to preside and to deliver his powerful message and testimony of the restored Gospel.

To those who come with singleness of purpose, desiring to learn the ways of the Lord, conference is a time of real spiritual refuelling for the journey ahead. This spiritual repast is offered as boon, a help to all Saints who would take advantage of it. Said Nephi of old, "Come, my brethren, everyone that thirsteth, come ye to the waters; and he that hath no money, come buy and eat; yea, come buy wine and milk without money and without price." Refreshment to the soul is no less essential to happiness than food and drink to the body.

Because of its nature the spirit of conference does not end with the words of benediction. This carrying-over quality is the most important feature of conference. In the degree that it influences human lives for good is the conference serving its purpose. At the 119th semi-annual conference held in Salt Lake City, October, 1948, President George Albert Smith voiced these words which might just as appropriately be spoken at any conference throughout the Church: "I pray that when we have finished this conference we may go away feeling that we have waited upon our Heavenly Father and not in vain. We will return to our homes, sharing what we have enjoyed here with those not able to come, and to our families with a renewed determination that we will keep the commandments of God and that we will so adjust ourselves that our homes will be the abiding place of His Spirit that will guide us into all truth."

Conference time is here; let us be mindful of the opportunities which it brings to us.—ROBERT E. RIGGS.

World Church News

•

vinces at the Arlington Ward. In fact she says, "My main interest in life is my religion. I feel very sorry for people who have no faith."

ORGANISATION OF CHINESE MISSION ANNOUNCED. — Organisation of the Chinese Mission of the Church and the appointment of Hilton A. Robertson, Provo, to serve as mission president, with Henry K. Aki, Honolulu, Hawaiian Islands, as first counsellor, were announced recently by the First Presidency.

President Robertson is familiar with Oriental customs and life, having presided over the Japanese Mission for a period ending in 1921, and over the Central Pacific Mission, during 1936-40. Elder Aki, a member of the Oahu Stake High Council, is of pure Chinese ancestry and directs work among Chinese members of the Church in the Honolulu area.

The new mission president and Mrs. Robertson are expected to leave for China in May. Place for mission headquarters has not yet been announced.

NEW ADDITION TO CHILDREN'S HOSPITAL. — Ground is being broken for the new convalescent unit of the Primary Children's Hospital as a feature of the annual conference of the Primary Association April 1st and 2nd. The ceremonies will mark the beginning of construction of a long-sought "daylight" 70-bed hospital to provide the best in treatment for crippled and ailing boys and girls. Those in attendance will represent 152,000 Primary children and 20,000 officers and teachers who contribute their pennies, nickels, and dollars for upkeep of the hospital and many other persons who have given generously toward the fund for construction of the new convalescent unit.



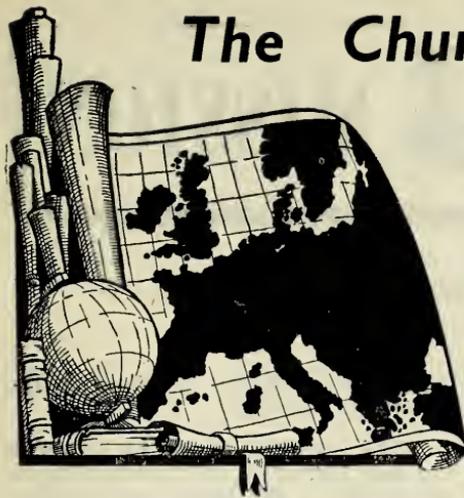
FORMER BRITISH MISSIONARIES ALL-CHURCH BASKETBALL CHAMPIONS. — Playing on the Maywood Ward basketball team, winner of the all-Church M Men basketball tournament for 1949, were Richard Waite and Roydon Rice, recently returned missionaries to Britain. Both of these elders were numbered on the Latter-day Saint five from London that climaxed an undefeated season in 1948 by winning the national senior basketball championship of Britain. Elder Waite was further honoured in being named one of the five most valuable players in the all-Church tournament.

MORMON MISS HEADS U.S. SENATE DAUGHTERS' CLUB. — Jeanene Watkins, daughter of Utah's Senator Arthur V. Watkins, was recently elected president of the Senate Daughters' Club in the U.S. capital. Excerpts from a recent article in the "Times-Herald" of Washington D.C., read:

"The GOP may may fizzled out of out the U.S. Presidency—But a Republican was elected to the presidency of the Senate Daughters' Club.

"Tall, slim, brown-haired, blue-eyed Jeanene Watkins, 19-year-old daughter of the Senator from Utah, was unanimously chosen not long ago . . . Jeanene doesn't let presidency of the Senate Daughters' Club take all her time . . . Though she concentrated pretty heavily on putting on the Daughters' annual dance, she finds time to study fiercely at George Washington University . . . and to regularly attend Mormon ser-

The Church in Europe



FOOD AND CLOTHING TO POLISH MEMBERS.

— In a letter from President Toronto of the Czechoslovakian Mission it was learned that sixteen members of the Church who reside in Gleiwice, Poland, were in great need of food and clothing. This matter was immediately taken up with the General Church Welfare Committee and orders have been placed with C.A.R.E. to supply these members with the needed supplies. Due to the impossibility of sending regular welfare shipments into Poland, the Church is depending upon C.A.R.E. to supply these Saints with the necessary articles.

TRANSLATIONS COMPLETED.

— President Henry A. Matis of the Finnish Mission reports that the Book of Mormon, Doctrine and Covenants and The Articles of Faith have been translated into Finnish and that final proof-reading and translations of the indexes are nearly completed. This marks an important step forward in the history of the young Finnish Mission, and the books should enable the Finnish members to study and grow in a knowledge of the Gospel as well as give the missionaries something of value to give interested friends and investigators to study.

MESSAGE OF RESTORED GOSPEL TO THE HOLY LAND. — The news that has come to the world of the

cessation of hostilities in the Holy Land was important to the Western World—the Latter-day Saints included. With the war seemingly settled it is thought that conditions may soon permit missionary activity to be resumed in Palestine. President Badwagan Piranian of the Palestine-Syrian Mission is looking optimistically to such developments as he reports, "Due to hostilities in Palestine this past year, we have not been able to extend our proselyting activities to that land. However, we are hoping and praying that the way will soon be opened up for us to preach the Gospel there." At present there are four missionaries labouring in this mission and others have been called. Tentative plans call for President Sonne of the European Mission and his wife, Sister Sonne, to visit this mission during the latter part of April.

DANISH MISSION ACTIVITIES.

— Reports from Aalborg, Denmark, indicate that much good work is being accomplished there. The Aalborg chapel has recently been repainted and decorated by local members under the direction of the District President, Dean L. Maughan. President Maughan reports that, "it has not cost us much and will make a world of difference to our friends and investigators as well as to the Saints." He also reports that with twenty missionaries labouring in and around Aalborg that the work is going forward. The elders are holding meetings every night and as many as 100 investigators are in attendance. Twenty-five converts were baptised in the Danish Mission during the month of January.

"BOSTMIMOGI" MUSICAL PROGRAMME TOURS FRENCH MISSION.

— A special group of five lady missionaries in the French Mission are now on tour with a musical programme designed to interest those in attendance to a study of the Church of Jesus Christ of Latter-day Saints.

BRITISH



MISSION



ARRIVALS AND ASSIGNMENTS

The following missionaries arrived in the British Isles on February 24th:

Elder **ROBERT MARSH WILCOX** of Santa Monica, California, was assigned to labour in the Bristol District.

Elder **GEORGE LeROY MITTON** of Logan, Utah, was assigned to labour in the Bristol District.

Elder **JOHN RICHARD NEWBOLD** of Woods Cross, Utah, was assigned to labour in the Sheffield District.

Elder **ORDEN DEE LOWDER** of Cadwell, Idaho, was assigned to labour in the Welsh District.

Elder **GENE L. HOLLAND** of Shelley, Idaho, was assigned to labour in the Birmingham District.

Elder **BOYD KAY STOREY** of Eden.

Utah, was assigned to labour in the Newcastle District.

Elder **MORRIS RUSSELL GRAVES** of Salt Lake City, Utah, was assigned to labour in the Nottingham District.

Elder **CHARLES DURROUS ATKINSON** of Murray, Utah, was assigned to labour in the Scottish District.

Elder **EARL ALEXANDER GRIGOR** of Barnwell, Alberta, Canada, was assigned to labour in the Manchester District.

Sister **GLADYS MOORE** of Salt Lake City, Utah, was assigned to labour in the Liverpool District.

Called to labour in the British Mission on February 28th was Elder **WILLIAM OSBORN CHIPPING** of St. Albans, Herts, who was given a special assignment relating to Mission records.



RELEASES

Elder **LYSLE G. MUNNS** was released as a missionary to the British Mission on March 1st. Elder Munns laboured in the Liverpool and Norwich Districts.

Elder **BURCHELL E. HOPKIN** was released as a missionary to the British Mission on March 1st. Elder Hopkin laboured in the Hull and Newcastle Districts, serving as Supervising Elder in the latter.

Elder **VERL J. IVERSON** was released as a missionary to the British

Mission on March 1st. Elder Iverson laboured in the Liverpool, Scottish, and Sheffield Districts.

Elder **JUNIOR E. CALL** was released as a missionary to the British Mission on March 1st. Elder Call laboured in the Newcastle and Scottish Districts.

Elder **GEORGE T. SONNTAG** was released as a missionary to the British Mission on March 1st. Elder Sonntag laboured in the Liverpool and Newcastle Districts.

ELDER CLARENCE WILLIAM KNOWLES was released as a missionary to the British Mission on March 1st. Elder Knowles laboured in the Nottingham District, where he served as District President.

Elder **RAY LAWRENCE** was released as a missionary to the British Mission on March 18th. Elder Lawrence laboured in the Bristol District.

Elder **JAMES L. MORTENSEN** was released as a missionary to the British

Mission on March 18th. Elder Mortensen laboured in the Irish, London, and Bristol Districts, serving as District President in the last.

Elder **E. BLAIR MAXFIELD** was released as a missionary to the British Mission on March 18th. Elder Maxfield laboured in the Hull and Liverpool Districts.

Elder **CLAY SMITH TANNER** was released as a missionary to the British Mission on March 18th. Elder Tanner laboured in the Sheffield District.



APPOINTMENTS AND TRANSFERS

Elder **NEAL CAPEL** was transferred from the Newcastle District to the Liverpool District on February 28th.

Elder **CLIFTON R. McBRIDE** was transferred from the Liverpool District to the Newcastle District on February 28th.

Elder **MELVIN R. BALLARD** was appointed president of the Nottingham District on February 26th.

Elder **WILLIAM T. DAVIS** was appointed president of the Welsh District on March 10th

Sister **RUTH PEEL** was transferred from the Birmingham District to the Liverpool District on March 10th.

Elder **ANDRE ANASTASIOU** was transferred from the Irish District to the Liverpool District on March 21st.



DISTRICT ACTIVITIES

BIRMINGHAM DISTRICT Reported by Florence I. Blackman

The Birmingham District Gold and Green Ball was held on February 12th at Handsworth Chapel under the direction of the M.I.A. district assistant, with Elder Joseph W. Brooks as master of ceremonies. Muriel Adams was chosen as queen, and her attendants were Marjorie Dykes, Dorothy Spilsbury, and Marjorie Beadsworth. Following the coronation a large floor show was presented, with each branch participating. There were about 150 people in attendance.

A baptismal service was held at Handsworth on February 26th. Pamela St. John Yates was baptised by President W. St. John Yates and confirmed by Elder Brooks. Eda Helen Bradley

was baptised by President W. St. John Yates and confirmed by District President Garth Eames.

Birmingham Branch Y.W.M.I.A. has been reorganised owing to the emigration of Mary Joseph and Muriel Adams. The new president is Mary Thomas, with Eugenie St. John Yates and Olive Milward as counsellors. Doreen Craig is secretary.

On January 13th a public meeting was held in Northampton with President Sonne and President Boyer as principal speakers.

A Valentine party sponsored by the M.I.A. was held in the Northampton chapel on February 19th. A variety programme of games and dancing was enjoyed by the large group who attended.

Elder DeLynn V. Labrum has been sustained as branch president of the Northampton Branch to succeed President James B. Neil who will emigrate shortly. Elder L. Ross Whittaker is his first counsellor.

BRISTOL DISTRICT

Reported by Gerald W. Wilkinson

"Well received indeed," is a phrase aptly describing the public meeting held at Fellowship Hall, Bournemouth, February 27th. Present to meet eighty-six friends and investigators in attendance were President and Sister Alma Sonne, Elder W. Flint Dickson of the European Mission, and Elder Hyrum P. Hatch, Bristol District president. Much interest was aroused by the inspired words of President Sonne and Elder Dickson. Supplementing the programme were fine musical items including the rendition of "High on a Mountain Top" by a missionary male sextette, "O Loving Father," a vocal solo by Elder Wallace E. Plant, and a violin solo, "The Lost Chord," by Elder James W. Stewart. Special thanks are given Mrs. Elsie Vale who travelled from Bristol to provide musical accompaniment.

At a baptismal service held February 25th in Bournemouth, Willam John Willoughby was baptised by Elder Daniel C. Keller and confirmed by Elder Alfred R. Jackson.

Elder Wallace E. Plant and his newly-arrived companion, Elder Robert Wilcox, have been assigned to labour in Plymouth and re-open the only branch of the Church in Devonshire. The well-planned activities of the elders are winning many friends to the Church.

HULL DISTRICT

Reported by Betty Pashby

On February 17th B. M. Wheatley was baptised by Elder Allen M. Swan and confirmed by Elder Robert D. Parry.

The district Gold and Green Ball took place on February 26th, with J. L. Kennington as the M.C. Games and



dancing took up a large part of the evening. Mary Felvus of the Scunthorpe

Branch was crowned queen in the traditional manner by Elder Allen M. Swan. The ceremony was very beautiful, Eileen M. Pashby holding the flowers and Allen Kennington acting as the crown bearer. On the programme were Mrs. Thistleton, who gave a poem "The Student," and Mrs. Twydale, who sang a very fine solo.

Sunday, March 6th, was set apart for the Relief Society. The speakers were Doris Grasby, Minnie Kennington, and Betty Pashby, with Mrs. Allison conducting. It was agreed that the programme was a fine success.

LEEDS DISTRICT

Reported by Hal K. Campbell

Leeds! Leeds! Leeds! All the time the cries surge higher. And no wonder.

A baptism was held on March 5th, and three new members were added to the Church: Nora Stephenson, baptised by Elder Marvin E. Preston and confirmed by Elder Burton E. Tew; Vera Stephenson, baptised by Elder Albert J. Longhurst and confirmed by Elder Hal K. Campbell; and Claus Bock, baptised by Elder Marvin E. Preston and confirmed by Elder John H. Schaerrer.

A beautiful dinner and social commemorating the golden wedding anniversary of Mr. and Mrs. Fred Bradbury was held at Bradford on March 12th. Beautiful decorations, a fine dinner, and an enjoyable programme were appreciated by the fine couple, their family and friends.

Elder Hal K. Campbell and Edgar Mallison received an honour in being privileged to perform for the Halifax Speedway Supporters' Club at Halifax. Mr. Eric Henwick, committee member and programme organiser, showed great kindness and all the group present (200 persons) enjoyed the

Chopin Etudes played by Elder Campbell, and the dramatic reading of Mr. Mallinson. As a result of the programme, an invitation has been extended to have the Millennial Chorus appear before the club.

To round out the month of March, a fine district social, "The Wearin' o' the Green," was held at Halifax, sponsored by the Halifax M.I.A., with a turn-out of about 120 persons, many non-members. Special decorations and refreshments, songs of Ireland sung by Misses Marsden and Day, an Irish jig danced by Misses Joyce Guy, Marion Ward, Margaret Coates, and Shirley Johnson of the Halifax Beehive group and special games full of laughs and fun made an exceedingly fine evening. Of special note was the cornet duet of Mr. George Gilmour and his son Harold. It was indeed a fine piece of musicianship.

LIVERPOOL DISTRICT

Reported by Stephen B. Nebeker.

The Burnley Branch auxiliaries were reorganised on February 26th as follows: Ernest Cook, Sunday School superintendent; Marion Cook, first counsellor; Doris Whittaker, secretary and second counsellor; Albert Pickup, M.I.A. president; Marion Cook and Nora Bamber, counsellors; Doris Whittaker, secretary and treasurer; Theodora Johnson, Primary Mother; Florence Sutcliffe, first counsellor and secretary; Renee Shackleton, second counsellor; and Willie Duckworth, Genealogy chairman. Ernest Cook was sustained as second counsellor to the branch president.

Mr. and Mrs. John R. Moore, their daughter, Glennys, and Mrs. Emma Helliwell, were honoured at a farewell social held in Burnley on February 19th. One hundred and twenty members and friends enjoyed a demonstration of ballet by the Crossley School of Dancing, an accordion selection by Miss Joyce Crossley, and vocal solos by Miss Glennys Moore. Gifts were presented to the departing family, after which light refreshments were served.

On February 23rd a farewell social was held in the Preston Branch in honour of Elder Blair Maxfield who sailed for Delta, Utah, on March 19th. On behalf of the members of the branch, President George Jamieson presented Elder Maxfield with gifts as a token of appreciation for his diligent work.

The Liverpool Branch Primary held a social on the 25th of February in the form of a pantomime entitled "The Beggar Girl." Mrs. Fletcher, the Primary Mother, was responsible for the production, aided by her assistant, Mrs. Nora Gent.

LONDON DISTRICT

Reported by Jean Silsbury.

A rainbow and falling rain may seem unusual as an idea for decoration but they looked most effective in Chelsea Town Hall at the district Gold and Green Ball, held on March 11th. Gladys Hammond, who represented the South London Branch, was chosen as queen from the five competitors and was crowned by President Alma Sonne. This district was also pleased to welcome in addition to President Sonne, Sister Sonne, President and Sister Selvoy J. Boyer, and President and Sister George Poole, amongst the 250 present. A high spot of the evening was the exhibition dance, "The Gold and Green Rhapsody," performed by M Men and Gleaners of the district.

The district offers its heartiest congratulations to the Oxford Branch for gaining first place in the district dramatic competition and wishes them "all the best" in the finals. South London gained second place and Southampton third. The Oxford play was presented on the 8th of February, and they were asked to present it again at the local hospital. Gravesend Branch presented their play on February 18th.

A farewell social for Mrs. Flora Hannah and Mr. and Mrs. T. Rudd and family was held at the Gravesend Branch on the 19th of February. Gifts were presented by the branch president, Victor L. Palmer. These emi-

grants are going to live on a farm in Canada.

Another dance was held at South London on February 26th. The music was provided by the "Queen and the Two Knaves."

Mr. and Mrs. Blagrove and their daughter Veronica, from Oxford, were baptised in London on January 22nd by Elder Reed Benson and confirmed by Elders L. Ralph Mecham, Sherman Sheffield, and Robert E. Riggs, respectively.

MANCHESTER DISTRICT

Reported by Norman T. Woodhead

The Oldham Relief Society held a Jumble Sale on February 4th and raised a goodly sum of money which they distributed among the other auxiliaries to assist them in carrying out their assignments.



On March 1st the Oldham M.I.A. sponsored a "Pancake Social," and about thirty people enjoyed the pancakes cooked by M.I.A. Superintendent Percy Bowyer. Games and dancing were under the direction of George Wynn.

On Sunday, March 6th, the Relief Society of the Manchester District held their Sunday evening services, and according to reports they were a success. District President Rytting attended Hyde Branch and congratulated the sisters on their fine programme. At the Rochdale Branch Mrs. Clara Teale, the oldest member of the Rochdale Relief Society, gave a very inspiring address.

The Rochdale Greys Basketball Team have won honours in the Manchester League by defeating all the best teams, including some continental teams.

Continued activity of the missionaries in street meetings, cottage meetings, and tracting have gained respect and admiration of the people wherever they have gone.

NEWCASTLE DISTRICT

Reported by Joyce H. Tiffen

Baptismal services were held in Sunderland on February 26th with sixty members and investigators present. Candidates for baptism were: Ivon and Derek Brodie, baptised by Elder Thomas Dalling and confirmed by Elders Neal Capel and David Simester; Mrs. Eleanor Butler Wakefield, baptised by Elder Victor E. Gilbert and confirmed by Elder Donald Waterworth; Joyce Crosby, baptised by Elder Joseph Fisher and confirmed by Elder Storey; Brenda Crosby, baptised by Elder Donald Waterworth and confirmed by Supervising Elder Reed Benson; Kenneth Texeira, baptised by Elder Maurice Derbyshire and confirmed by Elder Bruce McGuire; Sheila Jackson, baptised by District President Frederick W. Oates and confirmed by Elder Grant Hofler.

On February 15th the Newcastle City Branch held a party honouring Mr. and Mrs. Proctor of Blythe who are emigrating to America. They were presented with an Irish linen tablecloth by Branch President Thomas Dalling as a token of love and remembrance from the Newcastle, South Shields and Sunderland Branches. Mrs. Proctor will long be remembered for her efforts to spread the Gospel among the people of Blythe. For many months her home has been open to friends and investigators anxious to hear more of the Church, and fortnightly film shows and cottage meetings there were an established event.

West Hartlepool M.I.A. held a Gold and Green Ball at the Carlton Rooms, West Hartlepool, on February 18th. The affair was conducted by Branch President Stanley Short and prizes were presented by Y.M.M.I.A. President Joseph Fisher. To Miss Dulcie Harland fell the honour of being chosen queen, and her attendants were Miss Audrey Mealy and Mrs. Anne Almond. The queen was crowned by Supervising Elder Reed Benson and presented with a beautiful bouquet by Y.W.M.I.A. President Jenny Short. Elder Bruce Curtis gave an address entitled "Our

M.I.A." and supper was served to the eighty persons attending the Ball, which proved yet another way of proselyting the Gospel, resulting in two cottage meetings and more investigators.

From February, 1949, the Gateshead Branch will be known as the Newcastle City Branch, with meetings being held at 12 Eldon Square, Newcastle-on-Tyne.

NORWICH DISTRICT

Reported by T. M. Aldous

The Millennial Chorus made a successful tour of the district performing before audiences of varying size and nature in Norwich, Cambridge, Lowestoft, and Peterborough. They were well received and applauded wherever they performed.

The Lowestoft Branch M.I.A. held its M Men-Gleaner Banquet February 15th, with Elder O. W. Thornock, M.I.A. President, and Mrs. Bessie Coleby directing. Present as guests were President G. W. Palmer and Elder Palfreyman

The programme which was conducted by Elder Valton E. Jackson was presented as follows: vocal solo by Sister Thelma Green, piano solo by Elder Thornock, reading by Mrs. Violet Coleby, vocal solo by Elder Jackson, violin solo by Elder Palfreyman, and a reading by Elder Jackson.

The evening was completed with games in which all participated.

NOTTINGHAM DISTRICT

Reported by June Wilson

At a baptismal service held at Basford Baths, Terrence King, Kathleen Calladire, and Mabel Catherine Hill were baptised by President C. W. Knowles and Elder Noble V. King and confirmed by Elder James Duncan, Elder Howard Hollingsworth, and Elder Hill.

The long-awaited annual Gold and Green Ball was enjoyed by 140 members and friends at the Walter Hall School in Nottingham on February 19th, under the capable direction of

Mr. Rush. Josephine Gilbert was crowned district queen by President Vaughn L. Terry of the Welsh District.

An interesting district evening service was held at Derby on February 27th, where President Selvoy J. Boyer, accompanied by his wife, gave an inspiring sermon to the 147 people attending.

A Sunday School social was held at the Hucknall Branch February 26th under the direction of Jessie Cotterill. Mr. Edward Wright had charge of the programme and Sister Caroline Tucker presented prizes.

On February 27th Leon Hewerdine of the Mansfield Branch was ordained to the office of deacon by District President Knowles.

Mansfield had the honour of having the Millennial Chorus on Saturday, March 12th, in the M.I.A. "Road Show." It was enjoyed immensely by the eighty people present.

SCOTTISH DISTRICT

Reported by Betty Sutherland

On February 14th at the home of President and Mrs. Buchanan a farewell social was held in honour of Elder J. E. Call who is returning to his home in Ogden, Utah. Elder Call was one of the first missionaries to preach the Gospel in Kilmarnock after a missionary absence of forty years. On behalf of the branch Mrs. Buchannan made a presentation to Elder Call, and an enjoyable evening was had by all.

SHEFFIELD DISTRICT

Reported by Arvilla Smith

A special teacher training film-show has been presented in each branch of the Sheffield District, with emphasis placed on the importance of "prepared teachers."

President Frank Smith of the Barnsley Branch is presenting a series of six weekly lectures on Genealogical work. The lectures are open to everyone in the district.

On February 26th a special meeting of the Sheffield District branch presi-

dents was held in the Doncaster Latter-day Saint hall. Instructions and suggestions were given by District President Newell E. Warr.

After District Union meeting held in the Barnsley Branch chapel February 26th, the Relief Society sisters provided refreshments, and the Doncaster Branch M.I.A presented a one-act play entitled "Pot Luck."

A district Priesthood choir has been organised by President Alvin I. Holton of the Doncaster Branch. It is indicated that a successful chorus will be available for district conferences, to be held April 17th.

Nora Lucy Alldred Witts, Carol Biskerstaf, and Catherine Maitland Hunter Bickerstaff of Doncaster were baptised by Elder Clay S. Tanner in the Sheffield chapel, March 12th. They were confirmed by Elders Robert I. Call, Jesse N. Udall, and Alvin I. J. Holton, respectively.

Steady progress is being made in Rotherham by Elders Francis Bitton and Gordon Condie. The search for a Latter-day Saint hall still goes on. In the meantime street meetings are being held daily at 2 p.m. The elders have organised a weekly neighbourhood Primary consisting of two classes with an attendance of fourteen. It has been very successful.



WELSH DISTRICT

Reported by Vaughn L. Terry

Alma Sonne, European Mission President, and Selvoy J. Boyer, president of the British Mission, were the principal speakers at a special public meeting held February 13th in the Cardiff Branch hall. The hall was filled to capacity by members and investigators of the Welsh District. The Pontypool Relief Society chorus provided two selections under the able direction of Elder Ernest M. Jones. Because of the apparent success of this special meeting it is hoped that similar meetings will be held in the near future.

Since the turn of the year favourable interest towards our church has been manifesting itself in many significant ways. President V. L. Terry and Elder D. W. Widmer took charge of the Christmas Sunday service at a Congregational Church in Aberdare. Elder W. L. Davis and Elder E. M. Jones have filled two invitations to preach in the Brethren Church in Pontypool and are invited back again.

The minister of the Baptist Church in the town of Ynysable asked Elder M. C. Hartshorn and Elder D. W. Widmer to bring some slides concerning Utah to a special meeting in his church. The minister and the elders were pleasantly surprised by the large turnout of 125.

The attitude at each of these appointments has been friendly and receptive, and many have come to look on Mormonism in a different light.

DISTRICT CONFERENCES Spring Series

BIRMINGHAM

The Spring series of district conferences was inaugurated at 23 Booth Street, Handsworth, Birmingham, on March 6th, with Mission President Selvoy J. Boyer in attendance. Nearly 200 were packed into the chapel for the final session.

In the morning children of the dis-

trict presented a programme of readings and songs featuring the Book of Mormon. Afternoon and evening sessions were both addressed by President Boyer. Musical numbers were beautifully rendered during the closing meeting by a district elders' quartette.

NORWICH

Present at all sessions of the Norwich District conference, held March

12th and 13th, were President Alma Sonne, President Selvoy J. Boyer, and his first counsellor, George F. Poole. Sister Leone B. Sonne and Sister Gladys Boyer took charge of the Relief Society session and spoke during other meetings of the conference as well. Highlight of the conference was the message delivered by President Sonne.

A special programme was provided in the morning session by Sunday School and Primary children from the Cambridge and Lowestoft Branches.

Members came in chartered buses from Cambridge and Norwich to swell the attendance at a highly instructive and inspirational conference.

FROM ST. ALBANS TO ST. GEORGE

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Temple, when first seen from the street, appears dwarfed by the huge hotel and office buildings around it, but is appreciated more on entering the grounds. Similarly, the Tabernacle appears small beside the Temple, but on entering this, the home of the greatest of all Church conferences, one's heart fills with wonder and love for the Pioneers who constructed such a vast auditorium. In St. George, a much smaller city than the capital of Utah, the pure white Temple proudly rears its head above all other buildings and is a landmark for many miles. This, too, is a monument to the faith of the immortal Pioneers.

Let us not forget the more material aspect of life in these United States, where the shops are filled with everything one could ask for and where the only thing which is rationed is money. We are rather alarmed at the enormous amount of credit and hire-purchase trading, and are more than ever resolved not to be tempted to live beyond our means.

You might think that English people

NEWCASTLE

At the final session of a most inspirational Newcastle District conference 215 people, a post-war record for Newcastle, gathered to the Cooperative Hall, Sunderland, to hear the Gospel preached by President Selvoy J. Boyer, President F. W. Oates, and missionaries of the Newcastle District.

Clear, strong children's voices were a very impressive feature of the morning programme presented by children of Sunderland Branch auxiliaries, basing their theme on Bible incidents. Throughout all three sessions on Sunday, March 20th, non-member parents of those fine children accounted for a substantial portion of the attendance.

would have no difficulty with the language, but occasionally the difference between the two national idioms causes trouble or amusement. For instance, at work a customer asked me, "Which part of the South are you from?" I replied that I was from England. He seemed to doubt this at first, but on hearing me make a 'phone call asking for a certain "lorry-driver" he said, "You are from England, too!" (In the States there is no such word as "lorry.")

You can well imagine that both my class and I were amused when I was called to be speech director in M.I.A.

Above all, my impression is one of overwhelming gratitude—thankfulness to our new friends for the welcome this great country has given us, to the loved ones and friends left behind for the memories and ideals which were the most precious part of the possessions we brought with us, for the opportunity to go through the Temple, for the early blessings of a job and a home—gratitude for all things to our Heavenly Father, and especially for our testimony and membership in this Church.

MISSION SUNDAY SCHOOL BOARD HAS NEW ADDRESS

ALL correspondence to the British Mission Sunday School Board should now be directed to Elder William O. Chipping, 149 Nightingale Lane, Balham, London, S.W.12.

OUR EUROPEAN MISSIONS— HOLLAND

—continued from page 108

Then came peace, and soon welfare goods from Zion arrived. Distribution and work with welfare was an enormous job, but also a wonderful job. The hours spent and the headaches derived therefrom will always remain uncounted, but the relief it brought was worth all of what it may have cost, testifies President Zappey. In the words of one Dutch Saint, "The packages from America streamed in. We then realised the great blessings of the Welfare Plan. God had inspired His folk in Zion."

Blessings are not only in receiving but also in giving. Dutch Saints realised this in the two large shipments of potatoes and herring in 1947 and 1948 to Germany. The first year it was 70 tons of potatoes, and the second year it was 90 tons of potatoes plus 80 large vats of herring. Only through well-directed welfare projects throughout Holland, the willingness of the Dutch Saints, and the help of our Heavenly Father was this help for the German Latter-day Saints made possible.

At the mission conference held in Utrecht in November, 1946, while President Ezra Taft Benson was visiting Holland, 1,000 persons gathered to hear the inspiring words of their leaders. At the Easter conference in Rotterdam May 25th, 1947, the total number present was close to 1,200. What a contrast this would form with the first Netherlands Mission conference held in Gorinchem in October, 1864, at which only a handful of members from the scattered provinces of Holland were in attendance.

A highlight in mission history was the Centennial Programme and conference held in Amsterdam July 1st to 3rd, 1947. Special guests were President and Sister Alma Sonne of the European Mission. The evening pageant, depicting the trek of the "Mormon" Pioneers and their arrival in

Utah, was attended by approximately 1,000 people.

Months of preparation, work, and worry by President C. Zappey was climaxed by the inaugurating of work in the northern part of Belgium in November, 1947. There is a time for sowing and for reaping. Fruits are being harvested in this land where we now have thirty-six members.

After two trying years of wrestling with old books, aided by an extensive mission-wide census, our membership records show, as of December 31st, 1948, a mission population of 3,127. In spite of enormous waves of emigration the Netherlands Mission is now larger than ever before, and the field of labour has expanded to cover a larger area and reach more of the inhabitants of Holland and Belgium than at any previous time.

At the present time halls are being rented, and special meetings are being held throughout Holland. Film presentations and booths on the market places in several cities are great aids in the propagation of the Gospel. Seemingly unsurmountable obstacles have been overcome in obtaining permission to buy and remodel church buildings in The Hague, Leeuwarden, and Zutphen. Meeting places in the Netherlands Mission are still one of our greatest problems.

At the time of the 75th anniversary of the mission's establishment, 1936, there were thirty-eight missionaries labouring in Holland. Between that time and 1861 there were about 800 missionaries who fulfilled missions in this land. Before the war the largest group of missionaries to ever labour in the Netherlands at one time was seventy. At present there are 140 missionaries working in forty-one branches throughout Holland.

What the future holds is any man's guess. Never at any time in the history of the mission have the missionaries been received with such gratitude. Never before have they had so many opportunities to visit homes of the

better-educated people, and never before have comments from the press and the people in general been so favourable toward these "young 'Mormon' missionaries from Utah." "Mormonism" is spreading throughout Holland as it is spreading throughout the world.

As one journeys along the narrow cobblestone roads through Holland, land of canals and windmills, and sees a population of ten million living in hundreds of little farming towns, then only is it possible to realise what a great work there is yet to be accomplished in the little land below the sea.

PERSONALS

BIRTHS

SHONE. — Linda Shone, infant daughter of Mr. and Mrs. William Shone, Liverpool, was blessed by her father on December 5th.

PIPER.—Christine Carol Ann Piper, infant daughter of Mr. and Mrs. F. Piper, was blessed on Sunday, March 6th, by Elder Franz Johansen at the Brighton Branch.

DYSEN.—Ruth Joan Dysen, infant daughter of Mr. and Mrs. George Dysen, Birmingham District, was born on September 19th and blessed recently by her grandfather, Mr. W. J. Dysen.

TRUMBLE.—A son was born to Mr. and Mrs. William Trumble of the Grimsby Branch on January 20th and was blessed on March 6th by Elder Ralph Wheeler.

DUNN.—Carol Dunn, infant daughter of Mr. and Mrs. William L. Dunn of Eastwood, was blessed December 5th by Elder Noble V. King.

BARNES. — Marion Barnes, infant daughter of Mr. and Mrs. George Barnes of Eastwood, was blessed February 5th by Sydney Hill.

AMES. — Janet May Ames, infant daughter of Mr. and Mrs. Ernest Ames of Eastwood, was blessed November 7th by James Martin.

WHEATLEY. — Susan Wheatley, daughter of Mr. and Mrs. Wilfred Wheatley of Hull, was blessed by her father on March 6th.

WHEATLEY. — Ann Wheatley,

daughter of Mr. and Mrs. Wilfred Wheatley, was blessed by Elder Ralph C. Wheeler on March 6th.

DEATHS

PEARCE. — Richard John Pearce, aged 73, died at his home in Oldham on February 27th after a short illness. Funeral services at Oldham Latter-day Saint chapel were conducted by President Lorry E. Rytting and Elder C. A. Lambert. He is survived by his wife, Elizabeth Pearce, and their two sons, Richard and Ben.

HARRISON.—Abraham Harrison of the Sheffield Branch passed away February 26th. Funeral services held in the Latter-day Saint chapel were conducted by Branch President George W. Laycock. Interment was at the City Road Cemetery with Elder Newell E. Warr dedicating the grave.

STEAD.—Mrs. Annie Craven Stead, elderly member of the Bradford Branch, died March 3rd.

EMIGRATIONS

ADAMS.—Muriel Adams of Birmingham emigrated to Salt Lake City on February 26th, sailing aboard the "S.S. America."

JOSEPH.—Mary Joseph of Birmingham emigrated to Salt Lake City on February 26th, sailing aboard the "S.S. America."

PROCTOR. — Mrs. Proctor of Newcastle City Branch, together with her husband, sailed on board the "Queen Mary" on March 19th bound for Salt Lake City.

"AND HE WILL TEACH US OF HIS WAYS"

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A great university does not confine itself to a small campus. One of the important obligations assumed by the "Y" is the extension of its educational opportunities to those not fortunate enough to be able to come to the campus. Through the Extension Division at B.Y.U., over 1,000 individuals last year took formal courses for credit, either by correspondence or by classroom lecture.

Many have said, "If your courses are good for people in Provo, Utah, why should they not be extended to those of us who cannot come to Provo?" This is a correct observation. The B.Y.U. belongs to the Church and its members. As fast as circumstances permit, its facilities and opportunities will be carried by mail, radio, personal contact and by other means to all who might profit from its educational programmes.

Another important adult education service given by the University is the leadership institutes. During the annual Leadership Week usually held in January of each year, from 1,500 to 2,000 people come to taste the best that the chief educational institution of the Church has to offer in recreation, music, dance, scientific discovery, teaching and religious education. In addition to this larger leadership training event, the M.I.A., in the summer of 1948, conducted credit courses in youth leadership on the

campus of B.Y.U. Other courses in stake missionary training, family life problems, the Bible, and the Book of Mormon are given upon request.

Thus, the Brigham Young University, situated literally in the tops of the mountains, is attempting to serve the youth of the Church and the Church membership at large. In a recent statement, The First Presidency of the Church, after praising all true institutions of learning, said, "We feel, however, that this University, established under the leadership and inspiration of President Brigham Young, fills a distinct and specific need of the Church. It receives financial support directly from the Church. The membership in turn should receive direct stimulation and help from the University. Its function is to foster education and learning in accordance with Church standards. Its crowning purpose, of course, is to graduate men and women who have faith in the Church, who appreciate its great purposes, and who have a personal testimony of the truth of the Gospel of Jesus Christ."

In response to these high purposes of the leaders of the Church, the Brigham Young University is moving forward. Who knows but that its present and future accomplishments are and will be in fulfilment of the prophecy of Isaiah when he said, "And many people shall go and say, 'Come ye,' and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths."

BRITISH MISSIONARIES COMPLETE 5,000 MILE BASKETBALL TOUR

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people as a whole but it also brought encouragement to the Saints.

Again appreciation should be extended to President Toronto and the Czechoslovak missionaries for their

guidance and assistance to the traveling elders. Although very short notice was given to them, they organized meetings wherever possible and carried them through in a very fine manner. It is sincerely hoped that a few of those contacted through the medium of basketball may be led to investigate further into the truths found in the Gospel of Jesus Christ.

URIM AND THUMMIM

By Alma Sonne

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the Urim and Thummim were in use among the Israelites during the period when they were led and directed by revelations through the prophets.

It is not unreasonable to believe that a modern prophet should be similarly favoured and aided in his interpretation of the Lord's will to humanity. Nor is it reasonable to assume that these instruments had served their full purpose with the passing of the prophets to whom they had been entrusted. Joseph Smith received the Urim and Thummim from the Angel Moroni. They were given to him in connection with the plates from which the Book of Mormon was translated and were described by him as "two stones in silver bows—fastened to a breastplate." This description, together with his explanation of their use, is not out of harmony with the meagre information given in the Bible concerning them. Is it not additional evidence to support the divinity of his prophetic calling?

Hebrew scholars have defined Urim and Thummim to mean "lights" and "perfections" respectively. In July,

1838, in the Elder's Journal published in Far West, Missouri, the Prophet said: "Moroni, the person who deposited the plates from which the Book of Mormon was translated, in a hill in Manchester, Ontario County, New York, being dead, and raised again therefrom, appeared unto me, and told me where they were; and gave me directions how to obtain them. I obtained them and the Urim and Thummim with them, by the means of which I translated the plates and thus came the Book of Mormon."

President Brigham Young, his successor, and for many years his friend and associate, said, "this earth will become a celestial body—like a sea of glass, or like a Urim and Thummim." Further information concerning these ancient symbols is contained in the Book of Mormon where reference is made to Mosiah's work of translation: "And now he translated them by the means of those two stones which were fastened into the two rims of a bow. Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages; and they have been kept and preserved by the hand of the Lord." (Mosiah 28: 13-15)

TEMPORAL AND SPIRITUAL WELFARE

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principally by the members of the stake, who are well organised, and who donate their morning and evening leisure hours as they are called upon by their Bishops to help. This Welfare Farm, like many other Welfare Farms, is succeeding because of the loyalty and devotion of the Church members who are labouring with love and unselfishness that the project may accomplish its purpose.

Grains, wheat, barley, and oats are being raised in quantity; twelve cows are the nucleus of a dairy herd, 100 pigs are always being cared for, the carrot crop of 1948 was abundant, other row crops are being grown successfully, alfalfa is to be planted as a forerunner

of the sugar beets that will follow, and parts of the farm are being reseeded to raise grass to supply feed for livestock. Corn is being grown for silage. Sixty to a hundred does produce the 2,000 pounds of dressed rabbits that the budget calls for, and there are a few beef stock on the farm.

The Welfare Plan was organised under the inspiration of the Spirit of the Lord. Since its organisation, thousands of persons have received direct assistance. In no year have fewer than 17,000 persons been helped directly with the necessities of life. One year 55,469 persons were helped. During 1948, 25,000 persons were assisted in the stakes of Zion, and it is estimated that from twenty to twenty-five thousand more were helped in the missions, chiefly in Europe.

The greatest blessings of the Welfare Plan have come to that great body of loyal, devoted, and faithful Latter-day Saints, who, filled with the spirit of love and conscious that they are their brother's keeper, have given unstintingly of their means, their substance, their time, and their talents that this part of God's great latter-day work may succeed and so that there may be no unnecessary suffering among His people. In their hearts, these Latter-day Saints have been reassured that "the Lord loveth a cheerful giver" and that "it is more blessed to give than to receive." They have laid up stores in heaven that perish not but that bringeth salvation to their souls in the kingdom which God prepared for them from the foundation of the world.

These loyal and faithful Latter-day Saints know that the law of work and the law of love are behind the Church Welfare plan. The Lord has said: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garment of the labourer." (Doc. and Cov. 42: 42)

Again He said: "Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hands on other men's goods, whose eyes are full of greediness and who will not labour with your own hands." (Doc and Cov. 56: 17)

The Lord hath also spoken to the rich: "Woe unto you rich men, that will not give of your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation and judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!" (Doc. and Cov. 56: 16)

The spirit of the Welfare Plan is in every part of the world where Latter-day Saints live. Members in the missions as well as in Zion are feeling the spirit and are trying to do all they can to help themselves and their neigh-

hours by setting up welfare projects, sharing with each other, and **labouring with their own hands**. Some missions are again self-sustaining and are sending food to assist their brethren and sisters in neighbouring missions who are still in unfortunate circumstances. But all are learning that two great laws, the law of work and the law of love, are behind the Welfare Plan. The aim of the Welfare Plan is to put these two great truths into the lives of every Latter-day Saint.

What of the future?

Repeating: "The Church is expressly and directly commanded to take care of its poor and needy." Therefore, the Welfare Plan will remain and be developed among us to meet any situation or crisis that may come.

In the light of what has happened in the world during the past few years, the following spoken in the Tabernacle in 1941 by one who is to us a Prophet, Seer, and Revelator is significant, and but adds another testimony, if that be needed, to the truth that the Lord today, speaks to us through His prophets, even as in ancient times:

"I have felt from the time this Plan was put into operation that what we were really doing here was not alone caring for our people at this time when there are so many avenues open to them to get their help, but we were building for the future when we might need all the experience, all of our training and skill, all of our intelligence to preserve ourselves and those who might be less fortunate than we ourselves may personally be. I for one can visualise a condition, it may or may not come, when the best of us today will not be much better off than the poorest of us are now. I do not want to seem pessimistic, but the world faces one of its greatest crises in its history, and no mortal man, without the inspiration of the Lord, can tell where it will lead." (President Clark, Tabernacle Address, Feb. 2nd, 1941)

GOLDEN MOMENTS

By EVANS E. ROYLE

IN the autumn of 1837, when John Taylor was presiding over the branches of the Church in upper Canada, he received word from the Prophet Joseph that he was to be called to the Apostleship. Having been in the mission field for several years, he was practically penniless, but he had faith that the Lord would raise up means that would enable him to assume his new duties. He instructed his wife to be ready to leave for Far West, Missouri, on a certain date. Weeks passed and no prospect of getting there was in sight. Then, a few days before the set date of departure, Brother John Mills asked to accompany Elder Taylor and his wife and offered the use of his wagons and other equipment for the journey. Elder Taylor said: "I have no money and I see no immediate prospect of getting any, but if you will take the Lord for your paymaster, I'll go with you." This arrangement was agreeable to Brother Mills and they set out through the mud and snow of mid-winter.

Near Columbus, Ohio, they stayed at a town where a small number of Saints lived. They were anxious to hear Elder Taylor speak but had no hall in which to hold a meeting. At length, it was decided to hold the meeting in the open, and the time and place were set. A half hour before the start, the local brethren came to him with the news that several men in the town who were unfriendly toward the Church were planning to tar and feather him, and advised him not to speak as they were few in number and unable to protect him. He told them that his mind was made up and he was going to preach come what may. He stood before the large crowd that has assembled to hear him and began by speaking of the great heritage that was theirs through the sacrifice of their fathers, of the great principles of freedom of speech, thought, and worship that made it possible for him to stand up and express the things he believed in. Then he paused and said: "By the by, I have been informed that you propose to tar and feather me for my religious opinions. Is this the boon that you have inherited from your fathers?" He tore open his vest and said: "Gentlemen, come on with your tar and feathers, your victim is ready; and ye shades of the venerable patriots, gaze upon the deeds of your degenerate sons! Come on, gentlemen! Come on, I say, I am ready!" He stood there calm but defiant, the master of the situation. After a moment's pause, he continued and spoke for over three hours.

At the conclusion of his discourse, many of the leading citizens of the town came up to him and expressed their pleasure at his words and disclaimed any intention of tarring and feathering him; but the brethren pointed out that tar and feathers had been provided and it was only Elder Taylor's words that had awed them into silence.

The modesty and humility of the man the Lord chose to inaugurate His work in these latter days is typified in John Taylor's comment on being called to be an Apostle.

"The work seemed great, the duties arduous and responsible. I felt my own weakness and littleness; but I felt determined, the Lord being my helper, to endeavour to magnify it."

AN EASTER MESSAGE

BEFORE the first rays of morning had yet tinged the eastern sky, a small group of women could be seen slowly making their way toward a newly-hewn sepulchre in which had been laid but a short time before the body of a man they loved deeply. They had come to anoint His body with spices and ointments as a last token of reverence and esteem. Upon their faces was written patient resignation to a tragedy that only days before they would have deemed impossible. Yet, faithful even in His death, they came to pay a final tribute to their crucified Master.

A few miles away a fisherman sat preparing his gear for the coming day. As he threw the last of his nets into his boat, he paused for a moment, hesitating as though all were not in order. After a short glance around he dropped his head as in a perfunctory prayer, or as one who had suddenly experienced a twinge of fatigue following a long period without rest. Then the shoulders stiffened, the head jerked erect, the whole body awoke to action once again. From resigned lips a muttered sentence fell, only half-audible above the gentle lapping of the waves against the side of his boat, "What is there more? I go a fishing."

In a humble cottage by the side of a well-travelled road leading to Jerusalem two men busied themselves with preparations for a day's journey to Emmaus. Although they moved about with apparent certainty of purpose, their eyes betrayed a deep preoccupation with something that was far removed from the little cottage. At last one spoke: "The Anointed One shall never come in our time. Our generation cannot bring forth one greater than our master." The other only nodded assent without looking at him who spoke. There was nothing to say.

One day later words could not contain their joy. The disciples of Jesus no longer bore their cares of yesterday. For them life had taken on new meaning. One glance at their faces revealed a great change—where resignation and sadness had dimmed each countenance, there now appeared the glow of a radiant hope. Indecision had vanished; in its place was a determined purposefulness, an air of certainty, serenity, and satisfying faith.

The world about those men and women had not changed, but the world within was at peace. To those who had known and loved Jesus, the Man, His death brought unutterable despair; but despair was turned to joy when Jesus arose as the resurrected Christ.

Though centuries pass away, personal witness of the resurrection does not. Still to us comes joy and hope through our knowledge that Jesus is indeed the resurrected Christ.

—ROBERT E. RIGGS